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The Bible Vision

Fort Wayne Bible Institute

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The Bible Vision

F E B R U A R Y • 1 9 4 3

The Suffering Saviour

Our Bible Institute

In Touch With God

Answers to Your Questions

How to Detect Present-Day Modernism

Passing of Christian Veterans

With the Fellowship Circle



THE BIBLE VISION

*A Bimonthly Journal Reflecting the Light
of the Bible on Us and Our Times*

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THE FORT WAYNE BIBLE INSTITUTE

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CALLS FOR B. I. GRADUATES

A full-gospel church in a Michigan city wants a B. I. graduate to serve as director of Christian education and church visitor.

A Southern home for children wants a consecrated young woman to serve as house mother for seventeen boys from the ages of five to eleven.

An Indiana children's home wants a young woman with Bible training to work in the home.

Former students who may be interested are asked to write the Bible Institute for more information.

The Bible Vision will also be glad to make known the slates of former students who are in the evangelistic field either as preachers or singers.



EDITORIALS



Why Ministers Atrophy

In an essay on "Second-best Statesmen" Walter Lippmann makes an observation about statesmen that applies equally well to ministers of the Gospel. He says: "In their public dealings, most men are much less than themselves. They assume that a certain insincerity is necessary to success, that a little less than common sense is appropriate, that the best is the enemy of the better. They have the attitude of a nurse to a patient. They involve themselves deeply in considerations of manner and tact. They become so pre-occupied with the eternal question of how to 'put something across,' and how much to ladle out at one dose, and how good is the digestion of the public, that their own interest in the subject matter is diverted and distracted. In their anxiety about sugar-coating, they forget the pill. Their own powers of invention and judgment are starved through disuse, while their powers of promotion and salesmanship grow constantly more elaborate."

It is a great achievement for a minister to maintain his integrity and save his own soul. For that, the roots of his inner life must be imbedded in elements of eternal things.

Hate Your Enemies

The frequently discussed question as to whether a Christian can take part in war without violating the basic law of love was stepped up to a lively plane of debate recently by an article written by Rex Stout, chairman of the War Writers' Board. It was entitled, "We Shall Hate or We Shall Fail." In referring to the words of Christ in the Sermon on the Mount, Mr. Stout said in language both violent and sacrilegious: "Fight your enemies, shoot them, starve them, kill them, destroy their cities, bomb their factories and gardens—but love them! That may make sense to the Tuesday Evening Culture Club but not to me."

Mr. Stout ought to glance back upon the pages of history to note that the empires of the Caesars built on hate and force have all had their little day and are now no more, and that the only kingdom that keeps on growing is the Kingdom of our Lord Jesus Christ built upon love and voluntary devotion. It should also be obvious that if Hate writes the treaty after World War II, World War III will inevitably follow.

THE SUFFERING SAVIOUR

ISAIAH 53

By B. F. LEIGHTNER

This chapter is a very clear prophecy of the rejection, suffering, and death of Jesus Christ. Higher critics are not willing to own this fact. In their estimation it is not possible to so accurately and unerringly state hundreds of years in advance what will come to pass. They therefore claim that this passage must refer to some man who lived at the time when Isaiah wrote, probably to Hezekiah. But the description just does not seem to fit Hezekiah or any one else who lived in the prophet's time as far as history reveals. Is it not strange that men who consider themselves of sound mind and as possessing wisdom and knowledge of a superior type should make such wild guesses? The prophecy is such a clear and detailed description of the treatment given our Lord that there can be no mistake about it.

Furthermore, we have New Testament statements which prove that this prophecy referred to the Saviour. Christ, who is truth incarnate, quoted verse four of this chapter as applying to Himself (Matt. 8:17). As Philip the evangelist drew near to the Ethiopian eunuch he found him reading this particular portion of Scripture. When the eunuch asked to whom the

prophet referred, Philip "began at the same Scripture, and preached unto him Jesus." (Acts 8:32-35.) More than this, every New Testament writer, except James and Jude, makes reference to this chapter and applies it to the Saviour. Christ therefore is the subject of this prophecy.

The Saviour Despised and Rejected, vs. 1-3

In prophetic vision Isaiah saw the attitude which men would take toward Christ at His first advent. This is expressed in the question asked in the first verse. The question implies that the promise and prophecy of the Messiah would not be believed. The New Testament comment on this situation when it became history is: "He came unto His own, and His own received Him not" (John 1:11). Christ was "the arm of the Lord" reaching down to lift men out of their sin and degradation. It would seem when He who created the world came to redeem it and wrest it from the hands of the usurper, He would have been given a most hearty welcome. But the world rejected Him, His own nation rejected Him, and for a time even His own kinsfolk did not believe on Him. Think how this must have grieved His heart!

The reason for His being rejected is stated in verses two and three. Christ came in a very different manner than they had anticipated. He came as a "tender plant" growing up and as "a root out of dry ground." Christ sprung up from the ancient Davidic stock which seemingly was dead. Some think the "root out of dry ground" has reference to His virgin birth. As a "tender plant" He grew up before God but was not recognized in His true character by men. Israel expected their Messiah to come with pomp and splendor, displaying political power by delivering the nation from the yoke of Rome. Instead, He came as a meek and lowly one, having a humble birth. His whole life was lived in poverty — He was the poorest of the poor. As men in general looked upon Him there was no "beauty" or "comeliness" that they should desire Him. Yet to the individual whose eyes have been divinely anointed Christ is the fairest among ten thousand, the altogether lovely One.

Because men did not understand His true character, Christ was despised and rejected. From the time of His birth to the time of His death, yea, even to this day, He "is" despised and rejected of men. He was crowded out of the inn; Herod, while Jesus was but a mere babe, sought to take His life; the Jews as a nation, and especially the religious leaders and rulers, hated

Him all through His earthly ministry and eventually enlisted the cooperation of the Gentiles to help put Him to death. Truly, "He was a man of sorrows and acquainted with grief."

The Saviour Suffering Vicariously, vs. 4-6

Through Christ's suffering which culminated on the cross His visage became more marred than that of any man (Isa. 52:14; Psa. 22:6). He became such a despicable sight that men could no longer bear to look upon Him—they hid their faces from Him in utter disgust. Little did they realize the meaning of His sufferings. They "esteemed Him smitten of God and afflicted." They thought of Him as the three critics did of Job, namely, that He was being penalized of God for some awful crime unknown to them.

The prophet, however, reveals the secret of His terrible sufferings. He says, "Surely He hath borne *our griefs* (literally, *sicknesses*) and carried *our sorrows* (literally, *pains*)."¹ It was not spiritual ills to which the prophet refers here, but to physical ills. Matthew 8:17 will not permit any other meaning. It was on the basis of the atonement He was to make on the cross that Christ healed the sick during His earthly ministry. It was because He was to bear their sicknesses in His own body on the tree (I Pet. 2:24). In like manner did He also forgive sins before He had made atonement

for them on the cross.

"He was wounded for our transgressions, He was bruised for our iniquities." Christ had no sins, yet He suffered sin's wage—death. He tasted death for every man (Heb. 2:9). As He hung on Calvary's cross He bore the punishment and wrath which the world's sin deserved. God made Him who knew no sin, to be made sin in our behalf, that we might be made the righteousness of God in Him (II Cor. 5:21). Blessed be God for evermore!

Verse six sets forth three things. (1) The universality of sin,—"*All we* like sheep have gone astray." All men without exception have become wayward. Not like dogs or cats or horses which can find their way back home, but like silly, senseless sheep, too stupid to find their way, have we gone astray. It required the shepherd to come in search of us and take us back to the sheepfold. (2) The universal character of sin, "*We have turned everyone to his own way.*" All sin is characterized by our wanting to have our own way instead of God's. (3) The provision for universal salvation,—"*The Lord hath laid on Him the iniquity of us all.*" Christ was God's Lamb which taketh away the sin of the world (Jno. 1:29). Provision has been made for the salvation of all men who will meet the conditions of repentance and faith.

The Saviour's Submission unto Death, vs. 7-9

Thus far the sufferings of the Saviour are referred to as coming from the Father. This is true in a sense and is a mark of His wonderful love for a world of lost men (Jno. 3:16). It was a question of letting His only-begotten Son suffer the penalty deserved by men because of their sins, or let a world of sinners perish forever. For the sake of the latter, "it pleased the Lord to bruise Him; He hath put Him (Christ) to grief." What matchless love!

In the following verses the sufferings are attributed to the wickedness of men. (See also Acts 2:23; 3:15.) The men who crucified Jesus acted as free moral agents and were responsible before God for their acts and needed His forgiveness, else to be judged and punished forever. But God overruled the wrath of man, allowing it to work out His plan of redemption.

Christ bore all the shame and scoff and suffering patiently. There was no offer of resistance in Him. This in itself was a miracle. He had the power to destroy all His persecutors by merely speaking the word. This is seen when this prediction became history. When the mob armed with spears and staves came to take Him in the Garden of Gethsemane they fell over backward to the ground as He spake, but He made no effort to make His escape; instead, He

waited and permitted them to take Him captive and lead Him on to Calvary's cross. He submissively accepted all as in the Father's plan for Him.

In verse nine reference is made to His being crucified between two thieves and of His being buried in Joseph's tomb.

The Saviour's Triumph and Reward, vs. 10-12

Verse ten shows that Christ was given as an offering for us and that as a result He would have a large spiritual posterity. The prolonging of "the Servant's days" undoubtedly refers to His resurrection and to the fact that He is now alive forevermore (Rev. 1:18).

Because Christ has borne men's iniquities, God can be just in justifying those who believe

on Christ (v. 11; cf. Rom. 3:25, 26). The demands of God's holy law were fully met, the penalty for sin was fully paid, the way was now open for God to extend pardon and forgiveness to the penitent guilty without compromising His holiness.

As an outcome of Christ's atoning work, He is given a portion with the great and shall divide the spoil with the strong (v. 12). Men who were taken captive by Satan constitute the "spoil" which Christ takes from him.

"He poured out His soul unto death" etc., again reminds us that Christ offered Himself voluntarily for us.

"Suffering shame and scoffing rude,
In my place condemned He stood,
Sealed my pardon with His blood.

Hallelujah, what a Saviour!"

WHERE HE LEADS ME I WILL FOLLOW

A Revised Version

A missionary had poured out his heart to a Bible Institute student body. At the close all joined in singing heartily, "Where He Leads Me, I Will Follow." Immediately after the burdened missionary overheard some young men complain about their food; they were having to eat what was left from a previous meal.

The missionary asked, "What did you just sing?"

They answered, "Where He Leads Me, I Will Follow."

The missionary replied, "Please don't sing that again, until you can say, 'What He feeds me, I will swallow,'"

OUR BIBLE INSTITUTE

By J. WARREN SLOTE

(Chapel message given January 18, 1943)

After having prayed and thought about this chapel service, I decided to speak on a topic, rather than on a text. Topic: Our Bible Institute.

I used the word "our" because we have selected this Bible Institute as the place where we are to receive our training for Christian work.

Since it is "our" Bible Institute, we ought to seek to further its interests in every possible way. I am happy to know that every one here has endeavored, in some measure at least, to further its interests during the past. I am convinced that every one here will endeavor to further its interests in the future. It is to enable us to further its interests more effectively that I have elected to speak to you today on this subject.

We could, I believe, further the interests of our Bible Institute financially. There are certain financial needs with which you are familiar, and there are certain financial needs with which you may not be familiar. It is not my plan to speak about financial needs now, so I will omit further reference to that aspect of the subject when I have asked you to pray that all the financial needs of our Bible Institute may be fully and adequately met.

It is with reference to the standards of our Bible Institute that I wish to speak today. We may promote the interests of our Bible Institute by pursuing its standards. What are those standards? When persons ask you the question: For what does The Bible Institute stand? what shall you say? How shall you answer? It seems to me we shall do well to name three items: First: We stand for spirituality. Second: We stand for scholarship. Third: We stand for world-evangelization. Let us consider these items.

I. Spirituality.

What is spirituality?

It certainly is not carnality. Carnality means living according to the flesh. Paul said to the Corinthians: I could not speak unto you as unto spiritual, but as unto carnal. Here Paul contrasts the spiritual with the carnal. He then proceeds to enumerate certain evidences of their carnality, such as factions, and toleration of sin in their assembly, and other items. We know that where these evidences of carnality are found, a state of spirituality does not exist.

We should remind ourselves that emotionalism is not spirituality. One may be very emotional, and very enthusiastic over his religion, and yet not be spiritual at all. It is true that

spirituality does produce a certain degree of fervor, but there is an emotionalism which is not of the sort which spirituality produces. You know that crowds go wild with emotionalism at baseball games, at football games, at prize fights. You know that people become emotional over politics, over farming, and over many other matters. Even religious emotionalism and enthusiasm are not necessarily an evidence of spirituality. You will remember that the Pharisees were so enthusiastic in their religion that they would leave no stone unturned to make converts, and yet Jesus said to them: Ye compass land and sea to make one proselyte, and when ye have made him, ye have made him a child of hell twofold more than yourselves. They were religious, and religiously emotional and enthusiastic, but it meant nothing from the standpoint of spirituality.

What is spirituality?

It is a state in which the soul is perfectly reconciled to God,—where there is nothing between the soul and the Savior, as the old English song-writer puts it. Spirituality is harmony, — harmony between the soul and God. It is symphony, as the musician might say. Spirituality is that state wherein the person enjoying it endeavors to detect and destroy all thoughts which conflict in any way with his understanding of God's will and pur-

pose, as taught in God's Word, and with carrying out what is understood. That condition is basic, but the definition given is not complete. It is foundational only. The superstructure to be erected upon this foundation is continuous communion with God. To repeat, spirituality is perfect reconciliation to God's will as revealed in His Word and by His Spirit, and in addition, continuous communion with God.

Communion with God

This state of continuous communion with God expresses itself in one's attitudes and acts. These expressional activities are not merely mental,—i. e., they are not merely beliefs. We cannot say we are spiritual because we believe certain items of Christian doctrine, or even because we believe **all** the items of Christian doctrine. Of course, we must believe. We must believe that God is, and that He is the rewarder of them who diligently seek Him, otherwise we would not seek communion with Him. We must believe that God so loved the world that He gave His Son to die on Calvary, otherwise we would have no basis of approach to Him. We must believe that Christ so loved the church that He gave Himself for it in order that He might sanctify it and present it to Himself a glorious church without spot or wrinkle or any such thing, otherwise we would not seek that

cleansing of our natures which has been provided for God's people. A state of spirituality, however, can only be attained and maintained when these beliefs become the steppingstones to a complete reconciliation with God and to continuous communion with Him, **and**, when they lead to the practice of those things which Jesus taught. You will remember that Jesus said: Ye are my friends if ye do what I have commanded you. If we should carefully search the Gospels and examine the teachings of Jesus recorded there, we would find that a large majority of the items refer to the practice of the Christian religion, rather than to its doctrinal aspect. Spirituality, then, expresses itself in the practice of the precepts of Christ as outlined for us in God's Word. And let me emphasize this: If the practice of the precepts of Christ is to be all it should be, the contact with Christ must remain unbroken,—the communion must be continuous. I am the Vine, ye are the branches, Jesus said. If any man abide in Me, he bringeth forth fruit. That fruit is holy living. See Gal. 5: 22-24. That fruit is activities which are righteous. The point is this: If our attitudes are to be and remain what they should be, and if our acts are to be righteous, both expressing spirituality, the abiding in Christ must be continuous. Spirituality wanes if the communion with Christ is

not continuous, and our attitudes and acts degenerate. In other words, our faith weakens and we are likely to be guilty of acts which are not glorifying to God.

Since our Bible Institute stands for spirituality, let us determine to be spiritual, and let us do what is necessary to live on a high spiritual plane.

II. Scholarship

Second, our Bible Institute stands for scholarship, not for so-called worldly scholarship which ignores and even antagonizes Christ, and God's Word, and God's works in nature; but for sanctified scholarship, which seeks to discover in the fullest possible sense all that God has revealed to men.

I fear we sometimes get an erroneous understanding of scholarship. I fear we think of it as necessarily antagonistic to God, and that we speak lightly of it as characterizing only those who do not want God's will for their lives. That is a serious mistake. Paul said:

Give attendance to reading, to exhortation, to doctrine (I Tim. 4:13).

Notice the order—reading, exhortation, doctrine. Reading means the gathering of knowledge. The expression "give attendance to" means to apply the mind diligently. The literal meaning therefore is: Apply the mind diligently to the gathering of knowledge.

Here are a few items I think we should remember:

When God wanted a man to face Pharaoh, to lead Israel out of Egypt, to obtain from HIM the Law, to give the children of Israel and the world the Pentateuch, He chose Moses, who was educated in all the learning of the Egyptians, and who, of course, knew spiritual things as well.

When God wanted a man to provide church truth and thus lay the foundation for the training of those who should constitute the Bride of Christ, He chose Paul, perhaps the outstandingly educated man of his day.

When God wanted a man to usher in a new era which would break the fetters the Church of Rome had fastened upon humanity, He chose Martin Luther, who was a doctor of divinity, and who ranked high in his day as a scholar. When God wanted support for Luther, He had already prepared Melancthon, Carlstadt, and others, all highly trained men.

When God wanted an asylum for leaders persecuted in Britain, He first prepared and called John Calvin, who began life as a lawyer, then turned to theology, and who was, to my way of thinking, the best educated among the Reformers. And you will remember that the religious leaders of Britain were in Geneva, with Calvin, where they were studying, until the times of bloody persecution of the Prot-

estants in Britain had passed, and then they returned to establish the Protestant Church in England and in Scotland through the English and Scotch Reformation.

We should remember that when God wanted a man to disseminate His Word among the common people of England, He chose John Wycliffe, a university professor.

When God wanted a man to stand for certain orthodox truths in a period of philosophic and theological controversy in Europe, He chose John Huss, who was president of a University.

We might continue indefinitely. I think I have said enough on this point. Two additional statements should be made in this connection, so that no one will arrive at a false conclusion. The first is that God has used, does use, and doubtless will continue to use men who lack scholarship. God uses instruments who are yielded fully to Him, providing they make the best of their opportunities for study. The second is that no informed person would even suggest that scholarship be substituted for spirituality. Scholarship should make us more spiritual and hence more useful. It should make us more spiritual because through it we attain a better understanding of God and of God's Word and of God's world. It should make us more useful because through it we attain a

better understanding of men. The more we know of God and the more we know of men, the better we should be able to apply our abilities to bring men to God.

Let us strive to the best of our capacity for scholarship. Let us acquire all the knowledge we can, use it properly, and then represent our Bible Institute by showing that **we are** students,—that **we are** giving attendance to reading, as Paul suggests.

III. World-wide Evangelism

We define world-wide evangelism by using our Lord's words of Matt. 28:18-20, with which we are all familiar. Let us notice the analysis of that commission:

Make disciples; teach them to observe all things which I have commanded. We are to lead men to Christ, those led are to learn of Christ, and then go and lead others, and the process will continue to repeat itself again and again.

We have an example of the process in the first chapter of the Gospel of John. John the Baptist led Andrew to Christ, Andrew brought Simon Peter, Peter preached on Pentecost and brought five thousand, and more later. These converts in their turn carried on the process, and we ourselves are in that continuity. Notice particularly that Andrew, having found Christ, abode where He was that day. In other words, he found Christ, learned from Him, and then went out and brought others to

Him. That must ever be the process. Salvation, Christian education, proclamation,—this is the order.

World-wide evangelism means making disciples everywhere. We may pursue the standards of our Bible Institute in this respect by maintaining the proper atmosphere. How shall we do that? By carrying a burden for those who are not disciples of our Lord,—by taking the matter of their need seriously,—by conducting ourselves accordingly.

Do we have a correct world-vision? It may be we have a partial vision. Do we understand the need of those in Africa, in Asia, in the Islands of the Sea who are not disciples of our Lord, and who may never have heard the gospel message? Splendid. But do we also realize the need of those in our own country who know nothing of the Gospel? Do we realize what it means that in a recent survey of school children in the public schools of New York City, it was found that more than 65% of the children knew absolutely nothing about the Ten Commandments, — did not even know that there were Ten Commandments? Do we realize that not more than 25% of the population of our country have any contacts with any church, Protestant or Catholic? Do we realize that right now great economic and social changes are taking place among the people of our own country, as well as among the

people everywhere in the world, and that unless we can hold up before these people in some way the standards of the Bible, we are likely to go into a period of history which might well become like the so-called Dark Ages? I wonder whether we understand our times and the importance of carrying out the Great Commission for which we stand!

Maintaining Standards

Now: Let us remember that our Bible Institute standards which I have mentioned, namely, the standards of spirituality, scholarship, and world-wide evangelism, cannot be maintained unless we as teachers and students attain and maintain them. It is not the buildings which make a school, but the teachers and student body. If each of us will strive for deep spirituality, for the highest possible scholarship, and if each of us will bear the burden for world-wide evangelism and take our part in it, these standards will characterize our Bible Institute. And we can help each other in attaining and in maintaining these goals. It is only as we so strive that our Bible Institute will be what its founders have envisioned for it, and it is only as our Bible Institute attains and maintains these standards that God will bless and use us in the largest possible way.

We should be profoundly grateful to God for His many kind Providences in behalf of our Bi-

ble Institute. We should thank HIM for this new and beautiful building. We should praise Him with all our hearts because our Government has given us the rating of a theological school. We should realize that we are in a world-crisis and that workers in the Master's vineyard are needed now and more will be needed later, if Christ does not come. We should appreciate the fact that carrying out the Great Commission will demand the best of training of which we are capable. If we will attain and maintain these standards I have mentioned, I am convinced that our Bible Institute will become a powerful instrument in God's hands and that there will be an ever-growing number of young men and women seeking admission for training to do the Master's work. God will be calling them.

I ask each one of you to do your utmost, from this very moment, in striving for the deepest spirituality, for the highest scholarship of which you are capable, and I ask you to commit yourself to the work of the Great Commission to serve in such place and capacity as God may indicate. If each of us will do this, our Bible Institute will go forth clear as the sun, fair as the moon, and terrible as an army with banners, and a great reward will accrue to each of us to be given when Christ shall come to reward each according to his works.

IN TOUCH WITH GOD

By LILLIAN ZELLER

The Lord Jesus Christ came not to present a new philosophy or way of life to men; He presented Himself—the Son of God. During His short sojourn on this sin-cursed planet He left no memorials on parchment or stone; His work was in the hearts of men. Whenever anyone came in touch with Him something happened. The dead came to life; the sick were healed; the blind received their sight and the deaf their hearing.

Never had such power been demonstrated by any man, yet it was confined to the little land of Palestine where He went on foot here and there. When the sisters sent for Him during the sickness of Lazarus He was four days in coming. At once Martha reproached Him with the words, "Lord, if Thou hadst been here my brother had not died."

But after His death and resurrection all was different. No more was He subject to the human limitations of time and space. Then He entered rooms, "the doors being shut"; He appeared without coming; when He was recognized by His nail-scarred hands, He vanished. No more were men to know Him after the flesh.

Now since His ascension to the Father and the descent of the Holy Spirit, He is everywhere

present. In every land, under sunny or starry skies, sinner or saint may get in touch with Him by simple, obedient faith. There is no difference in the way each comes. "As ye have received Christ Jesus, so walk ye in Him."

Receiving Christ Jesus brings us into the family of God and makes us heirs of eternal life. This life is in His Son. Therefore we must keep in touch with Him to sustain it. Hear this quotation from His last earthly discourse, "Without me ye can do nothing." Why is the church so feeble today? Why is there so little demonstration of the power of the living Christ among those who have been born from above? There can be only one answer. They are out of touch with God—the source of their power.

There is a tale in mythology of a demi-god named Antaeus, who was born of the Earth. It was required of Him to touch Mother Earth every five minutes. In so doing his strength was doubled. One day he had a wrestling match with a rival. Again and again he was thrown to the ground only to arise doubly strong. Although his opponent was stronger than Antaeus, yet he was unable to conquer him. Finally some one revealed the secret of his strength to his rival and told him to lift him up

above his shoulders and hold him there at least ten minutes. This was done and Antaeus, out of touch with his Mother Earth, was conquered.

Just so every Christian, born from above, must keep in touch with heaven to live victoriously. To lose touch with God is dangerous, costly, and sometimes irreparable. Moses was a man unto whom the Lord spake "face to face as a man speaketh to his friend." Forty years he led that murmuring multitude around the wilderness, receiving his instructions directly from God. But once he lost touch with God. It was just a moment of rashness, when, exasperated with Israel, he smote the rock twice instead of speaking to it. This act of disobedience, or unbelief, kept Moses out of the Promised Land.

The chief objective of the arch-enemy of our souls is to separate us from the source of our strength. At first it may be the tiniest wedge which he slips in; then using more and more pressure he pries us apart from our Lord. How subtly he enters through thoughts, through things, through ambitions—all centered in self.

In the second chapter of Philippians we find four phases which point the way to a Christ-centered life; viz., by having the mind of Christ, by seeking the things of Christ, by doing the work of Christ, and by anticipat-

ing the day of Christ. Such a life throbs with the heart of Christ.

First, the mind of Christ (v. 5). When the disciples were "terrified and affrighted" Jesus asked pointedly, "Why do thoughts arise in your hearts?" Why do these thoughts of unbelief and fear, of strife and vainglory arise in our hearts? Come they not from the carnal mind which wars against the Spirit? The carnal mind must be repudiated to give place to the mind of Christ. This is the price of peace according to the word of the Lord. "Thou wilt keep him in perfect peace whose mind is stayed on Thee." (Isa. 26:3.) "And then the peace of God which transcends all powers of thought will be a garrison to guard your hearts and minds in union with Christ Jesus." (Phil. 4:7 Weymouth.)

Second, the things of Christ. The great Apostle deplored the lack of workers wholly dedicated to the Gospel. Aside from Timothy he acknowledged, "All seek their own, not the things which are Jesus Christ's." (v. 21.) Is there a similar situation in the church today? Things separate us from our Lord. Earthly things, carnal things, good things, legitimate things—all crowd in for first place which belongs to our Lord Jesus Christ. Our own things turn our eyes inward; while the things of Christ turn them outward and upward. "Look not every man on his own

things, but every man also on the things of others."

"Others, Lord, yes others,
Let this my motto be,
Help me to live for others
That I may live like Thee."

The things of Jesus Christ are true, honest, just, pure, lovely, of good report; virtuous, and praiseworthy. By thinking on these things we shall be kept in communion with the God of Peace.

Third, the work of Christ. (v. 30.) In our zeal for Christian service it is easy to fall into the snare of attempting to do the work of Christ in the energy of the flesh. Mere human effort never reaches the hearts of men, although it may please their aesthetic taste and tickle their ears. To do the work of Christ we must keep the channel of faith open and let the Holy Spirit operate through us as He will. His work must be done in His way.

Moreover as we keep in touch with heaven all our work, whether arduous or menial, will be done heartily as unto the Lord. Drawing upon His strength and wisdom we will find drudgery become delight. In Phil. 4: 13 we have an amazing statement of unlimited power within the reach of every child of God. "I can do all things through Christ which strengtheneth me." The

late George Washington Carver, negro scientist, called this his "power" passage. He counted the Bible most important in all His laboratory work. Thus in touch with divine power he was able to see what others had not seen and to do what others had not done.

Fourth, the day of Christ. (v. 16.) This is the day for which the church is waiting, yea, even the whole creation is groaning. It will be a time of rejoicing for those who "have not run in vain, neither labored in vain." Holding this glorious day in view will enable us to see all things in the right perspective and to allow nothing to sever that vital contact which will keep us ready to meet our glorious Lord at any moment.

When I graduated from high school, Dr. Emory W. Hunt preached the baccalaureate sermon. He told of the disappointment of two parents when their son came home from college.

"We put in our gold," they moaned, "and there came out this calf."—**Tales of a Waste-basket Surgeon.**

Some authors and some speakers have been likened to the River Platte,—long, shallow, meandering and wide at the mouth.

ANSWERS TO YOUR QUESTIONS

Should a Christian have a definite call in order to become a foreign missionary?

Certainly. No man should undertake to engage in Christian work unless he is definitely called by the Spirit of God.

It is sometimes said that the need constitutes the call, and the great commission of our Lord, "Go ye into all the world and preach the gospel to every creature," is enough. While that commission may well be a general command binding every true disciple to relate himself to God's supreme program for this age, yet the particular service that a Christian is to render must be determined by the sovereign Spirit of God.

In World War I, President Wilson issued a proclamation to the country, "Defeat the Enemy." That didn't mean that everyone was to pick up and go to Europe without any further orders. It simply meant that everyone was to relate himself to the objective of victory.

In the Christian forces there is a supreme leader or Commander-in-Chief, who directs the warfare against the enemy. He recruits men. He sends them to specific tasks. That Person is the Holy Spirit, who is the representative of Jesus Christ on the earth. He mediates the headship of Christ, who is the head of the church.

Some people, especially earnest-minded Christian youth, are very much concerned about a call. They even seek to be called. There isn't a single example in the Scriptures of a person seeking a call. A number of prophets and preachers ran away when they understood what a call of God meant. After all, the business of a Christian who may be considering a call to the ministry, is not to seek a call, but to live so near to God that when He calls he will be within hearing distance. And certainly he will find plenty to do all about him in ministering to human need while awaiting the specific call to his life's work.

* * *

What is the meaning of James 1:17, "With whom is no variableness nor shadow of turning"?

This is said of God as the dispenser of grace to His children. It simply means that God is unchangeable. He can be relied upon.

The phrase, "Neither shadow of turning" is somewhat obscure, but there is a wealth of rich meaning in it. The R. V. renders the passage, "The Father, with whom can be no variation, nor shadow cast by turning."

Dan Crawford, that great missionary to Central Africa, in his classic "Back to the Long

Grass," throws some light on this shadowy passage by his intimate knowledge of native languages. For many degrees of African latitude the native word for shadow is the noun form of the word *turn*. Thus the word for shadow is *turner*, because its daily direction is a turning from west to east.

The native mother places her baby where the shade is deepest while she works in the fields. If she trusts too long in the morning shade to shelter her baby, she would soon hear it cry in pain from the fierce rays of the sun. The elusive shadow will in time desert her darling.

But now with God there is no turning of the shadow. He never deserts or deceives. He is the same yesterday, today and forever. This is a message or a truth that we may well ponder over in these days when all about us the most stable human values and institutions are giving way. God loves and cares. You may rely upon His unchanging faithfulness.

HOW THE GREAT REVIVAL OF 1857 BEGAN

In 1857, a city missionary in New York, in prayer for the perishing souls about him, pleadingly cried; "Lord, what wilt Thou have me to do?" Daily he thus cried unto the Lord, his earnestness grew to intensity. By faith he took hold of the promises in the word and rose to the expectation that hundreds and thousands would be converted to God. He did not know how this would be brought to pass but he

believed. In the latter part of September in one of the rooms of the Fulton Street Chapel he waited for half an hour, then one person entered; shortly another came in; then three or four. These six held a prayer meeting.

One week later, in the same place another meeting was held, at which twenty-four were present. They held a meeting the next day, which was very well attended. This was the beginning of the Fulton Street daily Noonday Prayer Meeting. Soon the room became too small and they moved into larger quarters. God moved upon the people, and soon the cry of the penitent was heard. The fire spread. Men felt impelled to pray. Christians, without respect to denominational distinctions, rushed into and filled all places opened for prayer.

Christians, engaged so intensely in intercessory prayer, struck the world with amazement. It was felt that this was prayer indeed. A love for souls sprang up. Sinners felt that it was awful to trifle in the place of prayer. Christians obtained positive and direct answers to their prayers, and when they united to pray for any particular person that person was sure to be converted. The spirit of prayer increased. In five months prayer meetings were held in churches, theaters, court rooms, public halls, workshops and tents, where crowds attended and filled the places. The interest rapidly spread to other cities. . . Boston, Baltimore, Washington and Richmond until the whole land received the power and blessing.

Revival was needed in 1857. It was given in answer to prayer. It is more needed in 1943. It will be given in answer to:

UNITED, Matthew 18:19, 20;
PERSEVERING, Luke 11:5-10; 18:1;
BELIEVING, Hebrews 10:23-25; 11:6;
PRAYER.

(Great Commission Prayer League).

HOW TO DETECT PRESENT-DAY MODERNISM

Liberal Religion Contrasted with Genuine Bible Christianity

By DR. E. B. HART, Pastor, First Baptist Church, Corvallis, Oregon

The present generation is very much on guard against the counterfeit. Our pure food laws protect us against adulteration of foods. Counterfeit money is quickly detected and "goes into hiding." We have trade-marks in industry to distinguish between the genuine and its imitations. In the laboratories of pure science, we are eager to reject disproved theory for proved fact. In the same spirit of appreciation for the genuine and rejection of the counterfeit, we approach this important subject: How may we detect modernism in religion?

Many have defended the thesis that only modernism truly represents Christ. Dr. Harry Emerson Fosdick once said, "If Jesus should come back now, hear the mythologies built up around Him, see the creedalism, denominationalism, sacramentalism carried on in His name, He would certainly say, 'If this is Christianity, I am not a Christian.'" Accordingly he proposed that we accept only that which "our modern mind can use." Yet the futility of modernism has become apparent to careful observers. As early as 1927 Dr. Dieffenbach acknowledged in his book "Religious Liberty — the

Great American Delusion" that many modernist leaders were giving up the battle.

Modernism Admits It Has Failed

Dr. Fosdick himself has since declared, "You see, we modernists have often gotten at our faith by a negative process. We do not believe this. We do not believe that. We have given up this incredible idea or that obsolete doctrine. So we pare down and dim out our faith by negative abstractions until we have left only the ghostly remainder of what was once a great religion. Then seeing how few our positive convictions are and how little they matter, we grow easy-going about everybody else's convictions, and end in a mush of general concession. Then a crisis falls upon the individual soul, upon the family, upon the world at large, where a religion that is going to amount to anything must have deep conviction in it. 'The rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon the rock.' How much we need that!"

Many have now come to rejoice that the old modernist-fundamentalist controversy has sub-

sided. Both terms had gathered unto themselves an unfortunate connotation, and have somewhat disappeared from our religious vocabulary. However, the retreat from modernism has not resulted in a return to the "faith once delivered unto the saints." Modernism *per se* has not disappeared; it has only changed its name. Its new title is Liberalism. The liberals of our day boast they are not modernists. They speak of both modernism and fundamentalism as "extremes." They, the liberals, are taking the safe course—the middle of the road so to speak—they are neither decadent modernists nor fanatic fundamentalists. They are the real Christians of this generation, and their message represents vital Christianity—so they affirm. This position has made them less susceptible to the open attacks of the former controversy. Under the clever disguise of a new name they are as busy as ever at their work of bringing Christianity "up to date." Our title should be, more correctly, "How To Detect Liberalism."

Modernism's Catch-words and Phrases

Let us consider first of all some of the pet phrases or words that are characteristic of this old movement which now hides its identity under the guise of a new mask. "Youth building a new world" — note the word "building." This is a keynote

slogan which carries a strong appeal to uninformed youth. Liberals emphasize achievement, discovery of new truths, building a new social order, building a new world, reinterpretation of vital Christian truth, rethinking. They tell us we must "stream-line" our approach and our message if it is to make its appeal to the modern mind. Other emphases by liberals are couched in such phrases as "creative living," "reality," integration of life," "areas of service." They constantly stress the so-called constructive, progressive, positive, and creative in "religion." Christianity is to them a "way of life." But at the very heart of this oft-used phrase they mean only an imitation of Christ. Those who believe Christ is to be received as a personal Savior from the guilt of sin are cleverly referred to as "our contemporary ancestors." A social emphasis has displaced for them the personal need of salvation.

The Cross to liberals is a symbol of sacrifice and an inspiring example of devotion to a cause, but they do not regard it as the judgment-death of the Son of God who "bare our sins in His own body on the tree." Sin, to liberals, is "a morally inferior choice." They speak glibly of "brotherhood" and refer the phrase to Christians and non-Christians alike. It is a most specious kind of "wishful thinking" on their part. They wish,

and nobly so, that all men were "brothers" and so they call them such. But mere names do not change men's hearts. Liberals use the word "religion" because it is inclusive. Note this carefully. They profess a tolerance which they call Love. To them it is unloving for one to expose obvious "errors" in any religious system. They claim to be broad-minded enough to share even with those who are in error the spirit of "sincere inquiry." They avoid discussion of the Bible Gospel under the pretense that they have such a deeper understanding of its "spirit." They even claim to believe all the old truths but hold them in the light of "new understanding." Their basic assumption is the ability of man to "discover new value" and to "reinterpret them for our modern world." It is of utmost importance that we make clear the difference between "religion" and "Christianity" if we are to meet Liberalism on its own ground and expose its denials of historic and Bible Christianity.

Warnings from Scripture

Let us do some "re-thinking" by re-reading some verses of the Scriptures. Paul warns believers to "hold fast the form of sound words" (2 Tim. 1:13). "Let no man deceive you with vain words" (Eph. 5:6); "Lest any man beguile you with enticing words" (Col. 2:4). Peter also gives the same warning: "Through covetousness shall

they with feigned words make merchandise of you" (2 Pet. 2:3). "They speak great swelling words of vanity" (2 Peter 2:18).

Now mark an admission by Dr. Elwood Worchester of Boston, "We are no longer satisfied by privately interpreting it to ourselves and publicly saying the words which are a lie to our people." If all liberals were as frank, their avowed purpose would soon become apparent to an unsuspecting public. The present-day attempts to state the Bible in the vernacular of today is evidence that the public at large is all too ignorant of the Bible content of meaning in the words of Christian faith. It is not a change of words which our generation needs, but changed lives. Human lives are changed by means of the life-giving truths enshrined in Bible vocabulary.

In the coming articles I shall speak of Liberalism and the Federal Council, and I shall develop more specifically the difference between Religion and Christianity. I have learned that the so-called Fundamentalists do have need of love in their hearts toward modernists or liberals while rejecting their teachings. Unless we can yearn over lost souls even when they occupy pulpits of the land we hardly adorn the Gospel of Christ by which through grace alone we ourselves have been saved.—**Christian Victory.**

PASSING OF CHRISTIAN VETERANS

Dr. Howard A. Kelly

Dr. Howard A. Kelly, last of the four great physicians who made Johns Hopkins a world-famed medical school, and distinguished defender of the Christian faith, passed away on January 12th at the age of eighty-five years.

Dr. Kelly joined the staff of Johns Hopkins in 1889 and retired as professor-emeritus in gynecology in 1919. With Sir William Osler, Dr. William S. Halsted and Dr. William H. Welch, he brought Johns Hopkins to the top rank of the world's medical schools. He was the last of the "big four" to die. He was recognized throughout the world as a brilliant surgeon, gynecologist, urologist, and radiologist.

But his greatest reward will be a "crown of righteousness" for his faithful devotion to the Lord Jesus Christ. He was a firm believer in the Word of God and was definitely committed to the fundamental doctrines of the Christian faith. He was an earnest student of the Greek New Testament. His testimony has been read by many thousands.

Dr. R. V. Bingham

Dr. R. V. Bingham, General Director of the Sudan Interior Mission and President of the

Evangelical Publishers, passed away on December 8th after suffering a stroke four days before. Without regaining consciousness and with little suffering, he passed into the immediate presence of the Lord. The funeral service was held in Cooke's Presbyterian Church in Toronto, Canada.

Dr. Bingham was a stalwart defender of the faith and a true Christian statesman. His life was filled with many ministries, and by a rare catholicity of spirit he gave encouragement to many worthy causes and organizations. There was nothing small about the man; he hardly fitted into the narrow groove of "fundamentalism" as interpreted by some super-dispensationists and followers of theological hobbies; he was large in stature—if spiritual size is measured by breadth of vision, grasp of vital issues, courageous defense of the truth, breadth of scholarship, and integrity of soul.

Providentially, the Sudan Interior Mission was just completing seven sevens of years of service when he passed away. He had just penned a letter of humble acknowledgement for God's faithfulness and anticipation of the jubilee year ahead when he was stricken. Excerpts of the letter follow:

Under the title,
 "Seven Sevens of Years and
 A JUBILEE"

the Sudan Interior Mission is telling the thrilling story of Divine accomplishments in its fifty years of work. This is the last month of the last seven years of the seven sevens of its history.

At the beginning of the year the Mission took as its Prayer Slogan, "A half-million dollars for the Mission." As a human endeavor it was preposterous, but as an appeal to God it became a possibility.

"All things are possible to him
 Who can in Jesus' name believe.
 Lord, I no more Thy truth blaspheme,
 The truth I lovingly receive.
 If nothing is too hard for Thee,
 All things are possible to me."

God did the seemingly impossible last year in giving us an increase of \$100,000 above the highest peak of previous years. But to ask for a still further increase of another hundred thousand in this year may seem again preposterous. We have a long way to go to reach our financial goal, and less than a month to reach the consummation. Shall it be?

But apart from these money matters, the Lord has already crowned the year with His goodness in the wonderful news recently received from Ethiopia. Our missionaries, Mr. and Mrs. Davison, have gotten back in on a Government appointment. But

they have been contacting our work and our native workers. The story Mrs. Davison sends us is thrilling in the extreme. She writes:

"I cannot hope to tell you all that Biru (our leading evangelist) told of the work. (All amply confirmed by other witnesses.) Biru himself has done a marvelous work. He spends all his time walking around the province, telling out the Gospel and teaching the young Christians. He does not baptize any under one year's instruction in the things of the Lord. But even then he baptized 500 in one day. When our missionaries left, there were less than fifty Christians; NOW THERE ARE TEN THOUSAND!"

This letter takes us back almost to Pentecost. Truly it has been the mighty working of the Almighty Spirit of God.

We would request prayer that the visit of Rev. T. Titcombe to his old field, where he gathered our first harvest of souls among the Yagbas a quarter of a century ago, may be greatly blessed, and that he may be used in every other part of the field he visits.

The war movement, which has brought French West Africa, with Dakar as the capital, over to the side of the Allies peaceably, cheers us greatly, as our French workers have been shut up in that area. Now we shall have free access to them and

must prepare for a great advance there with French-speaking workers as there are some ten million people waiting to be evangelized in that French or Western Sudan.

As our authorities do not wish us to give dates or ports of sailing, we cannot present the details. But we do covet the prayers of our friends for these voyagers through sub-infested waters. It will encourage you to know that we have brought home, so far this year, 47 missionaries for furlough and returned 23 from furlough. Moreover, we have sent on 17 new workers. All these thus far have been brought through safely by God's protective hand and His angel charge. But we have a score more waiting for passports and passages. *Pray these out!*

As our "Zam Zam" party are now making their second attempt to reach the field, remember them, that on the long voy-

age they may be guarded and guided and their minds be kept in perfect peace.

We had hoped to have secured a seat in a plane for Africa this month: but we are again up against another hindrance. We shall prize the prayers of all our friends that in this whole visit to the field we may be kept in the will of God and be enabled to accomplish just that which is in His heart of love for us. We pass our seventieth birthday this month, and cannot but praise God as we look forward to this journey with all its physical tests and trials, even as we went out on our first trip fifty years ago, assured that His grace is sufficient.

We expect this will be our greatest year in soul-winning work and in the supply of every need.

Heartily yours in Him for
Africa,

R. V. Bingham.

THE REOPENING OF THE GUJARAT BIBLE SCHOOL. INDIA

We are located here in Ahmedabad in the Kaira District with the no easy task of opening the long closed Gujarat Bible School. It has been closed since 1924. The war situation will no doubt hinder somewhat but we have hopes of a dozen or more young men who seem fairly keen to study God's Word. We know that the friends at home will join us in praying for the opening of the School. It is a very difficult task but God's grace and resources are sufficient, bless His Name. Nothing is impossible when His hand guides one. There is no equipment here, but that will be remedied in time, no doubt. We especially need classrooms and a school office; rooms for students, particularly married couples, will be needed also. Join us in prayer for these needs.—**C. A. Gustafson.**

WITH THE FELLOWSHIP CIRCLE

NEWS BRIEFS

Miss Elizabeth Kunselman ('36), of Washington, Penna., is serving as a pastor in the Pittsburgh Conference of the Methodist Church. She has completed the five-year Ministerial Training Course that is required of all ministers who are not seminary graduates. Miss Kunselman was recently ordained deacon and next fall will become an ordained elder. She has served in the present parish for almost three years.

Mrs. Waldo Bennett (nee Ruth Moser) of the Class of '39, writes as follows: "We are rejoicing in the many blessings that our Father has given us in this time of trouble. My husband is still here in Florida, for which we are very thankful. (Mr. Bennett is serving in the armed forces.) We have found a great need of Christian workers here too, and we are giving ourselves in the greatest of all works. Remember us in prayer."

Mark Dickerson, of Ypsilanti, Michigan, is working toward his M.A. degree at the present time in the Bob Jones College, Cleveland, Tennessee.

Rev. ('35) and Mrs. Randall Rice have been transferred from the Missionary Church in Wauneta, Nebraska, to the one in Ottawa, Ohio.

Rev. John Schlenker ('29), pastor of the Glasford Baptist Church of Glasford, Illinois, writes:

"Almost 14 years since I left the Bible Institute. The time has slipped away and seems now like a dream. I have been pastor here for the past eight years and enjoy the work greatly. This church had been inactive as to a missionary vision. I began with home missions first and now we are sending \$25.00 each month to Brother Clarence Furman ('30) of Harold, Kentucky. This week we forge ahead for foreign missions."

WEDDINGS

On Thanksgiving Day Miss Gabriele Martig ('39) of Peoria, Illinois, became the bride of Howard White, of Poughkeepsie, New York, and a graduate of Wheaton College, Wheaton, Illinois. They are making their home in Vicksburg, Mississippi, where Mr. White is employed with the R. G. LeTourneau, Inc., as supervisor of the pay-roll and Mrs. White will be assisting in First Aid. Mrs. White graduated last summer from nurses' training in the Methodist Hospital, Peoria, and was employed with the R. G. LeTourneau, Inc., at the time of her marriage.

On Christmas Day Miss Viola Egle of Stratton, Nebraska, and Don Miller ('42) of Erie, Pennsylvania, were united in marriage. The ceremony was performed in Stratton. Mr. Miller has been serving a pastorate in Perrysburg, Ohio.

For these whom "God hath joined together" we wish His richest blessing and may each union continue to be a glory to His name.

JUNIOR ALUMNI

Born to Rev. ('33) and Mrs. ('32) J. Frank Foster, of Luther, Michigan, a son, Lewis Earl, on January 11th. Mrs. Foster was formerly Miss Olga Fusee. They write:

"We have no other thought than that he shall one day proclaim the good news of the grace of our Lord Jesus Christ. For this cause we dedicated him to our Lord before he was born."

HOME AND FOREIGN GLEANINGS

Butler, Indiana.

I'm so happy here in my little "mission field." Surely God has set before me an open door, and no man can shut it—praise His name! What a joy to

take the Good News to the boys and girls right in their schoolrooms. I have about 300 children in my seven rural schools and the first four grades of our Butler city school. They all look forward to Bible-Story-Day, and so do I. I enjoy it.

Our half-hour period just whizzes by! God has helped me to crowd much into that period of golden moments. It is surprising how quickly the children turn from their studies and get into a reverent attitude. The moment I step into the room they put their books away, get their Bibles, and see how many can reach the front seats first. We sing a song or two, have prayer, and then I tell a Bible story using my felto-graph pictures. We learn verses, too. The children bring their Bibles and we look up verses and I also assign them Scriptures to read at home. A little girl said one day, "Tell me where to find that story, I want to read it myself." So now I give them the references of the story I use and have them read it for themselves at home.

Last week I gave the story of the three Hebrew boys who were cast into the fiery furnace. I just was telling how God delivered them when a little boy spoke right up and asked, "Would God do that for us today?" I said, "What do you think, has God changed any?" He answered, "No." I was just about to bring out that very truth but he beat me to it. A little girl thought Nebuchadnezzar such a wicked man and said, "That old king must have been about like Hitler."

The teachers have co-operated much more than I expected. Some of them are just as interested as the children. One of them came to me after class with tears in his eyes and said, "I never heard it just like that before." But I have another teacher who always leaves the room while I give the lesson. As a whole, they have been grand to me and I'm sure God is speaking to their hearts as well as to the children's. A number of the boys and girls have been saved right in their

schoolrooms and show evidences of a real work done in their hearts.

One day while I was having the children pray little "thank you" prayers, a little six-year-old girl prayed, "Thank You, Jesus, for sending me a teacher to tell me about God." Yes, I too thank God for **sending** me for **He** has sent me I know. He has led in a definite way and opened what seemed to be closed doors and has worked miracles right here in my home community. "Great is our God and greatly to be praised."

I have some very interesting experiences—some of them outside the schoolrooms. The roads have been so bad lately that driving has been very difficult. I carry shovels, sacks, ropes and even a pail of ashes along with me—and I use them, too. In spite of gas-rationing and "Jalopy's" bad footwear, we keep going. My old "Jalopy" is a miracle car. I am surely thankful for it. One Sunday we were stuck in the snow five times before I got "my family" to Sunday School. The children thought it was lots of fun and each time we got stuck they would all pile out and push for all they were worth. The ashes work wonders on slippery roads when I'm alone and have no one to help.

All these experiences make life interesting, but more than that they strengthen my faith in God. Surely God has been faithful to me and I certainly praise Him. "Yes, He abideth faithful."

I would appreciate your prayers because "a great door and effectual is opened unto me, and there are **many** adversaries." "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

In His service,

Helen Moughler ('40).

* * *

Chumatien, Honan, China,
March 6, 1942.

We have not been able to send mail since the declaration of war with Japan, until recently, we have learned that air mail can be sent via Durban,

Africa, but from there it goes by surface transport. However air mail rates are high and one must send such a short letter that we have only attempted to keep in touch with our representatives. We are asking some returning missionaries to take this letter with them. They will be going by the only way which seems to be open now, that is by plane from Chungking to Calcutta, India, from there across country to Bombay, and then by boat which no doubt will be via Africa and South America. We have been getting some mail which was sent in September and October. No recent mail is coming through. These early letters came the southern route and were no doubt already in China when war was declared.

These past months have been a time of great changes but God has been faithful and we have gone on day by day trusting Him. Aside from some curtailment because of funds not getting through, we have been free to carry on the work unhindered since we are still in Free China. Shanghai is in Japanese control so different arrangements have had to be made concerning sending of funds. Money can be cabled to us through an American Bank to a Chinese Bank in Chungking (the capital of China). This information has been sent to our home representatives and they will gladly take care of your gifts. May the Lord bless you as you continue to pray and to give for the advancement of His kingdom.

We are now cut off from both Hankow and Shanghai. Bibles and Phonetic supplies which were ordered months ago, are held up somewhere on the road. Our supply is practically to the end. Will you pray with us that a way will be opened somehow by which these supplies which are so greatly needed will get through; also that in spite of conditions, we may be able to put up our chapel. Perhaps you would like to know how far we got with building mentioned in a recent letter. We succeeded in getting the wall up

around the entire place and were building the gatehouse when war was declared which made it difficult to get funds, so could not buy enough bricks to finish it. We are trusting however, that before long, the Lord will provide for the completion of this, as well as for other much needed buildings. Prices of daily necessities are now from five to fifteen and more times as expensive as when we came back two years ago, those of grain being among the highest. We still say it is no time to retreat even though the way grows harder. There is nothing too hard for our God. Many hearts are receptive and open.

We are sorry that we shall not be able to write you personally and thank you for your gifts, but this is impossible until there is a change in communications. Please accept the acknowledgements and thanks of the dear ones who are acting for us there at home. We thank God for them and for you all, who together with them are holding the ropes as we here seek to rescue perishing souls from eternal night. The Day is far spent. The Night draweth nigh. May God help us to press on the few remaining hours of the Day.

Yours in His glad service 'til He comes,
Amy I. Applegate ('20).

* * *

Akola, Berar, India.

Friday night I left Akola by bus to go to Murtizapur to meet with other members of the Building Committee for special work to be done at Murtizapur, Anjangaon, Chikalda and Chandur. At Anjangaon we looked over repairs needed and then made plans and location for the New Tabernacle to be built.

The building will be about 80 x 40 feet, and 20 feet high at the center. The government has granted permit for more than enough wood for rafters, etc., and bamboos. On our way to Chikalda we stopped at Ghatang to meet the Forest Ranger. We were delighted to find that he was a Christian and so deeply interested in our build-

ing project. He surprised us by offering to look after the cutting and hauling of the materials at government rates. He was most kind. Then we thought of the verse that was given to Bro. Amstutz on the train early that morning, which was a perfect verse for our job, Haggai 1:9, "Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it and I will be glorified, saith the Lord."

In Chikalda the earthquake of two years or so ago shook up some walls badly—these must be rebuilt. Some one coming up to Chikalda during the hot season will oversee the job. It is so cool and refreshing up here now, I wish Artimese and David could have come along.

Albert Eicher ('31).

* * *

Lungtan, Szechwan, China.

We would like to request prayer for funds for very urgent publishing work. The youth of China are at the crossroads. They have given up idolatry and will either come to know the Lord or embrace atheism or agnosticism, depending largely on whether we can place the literature in their hands that will guide them in the truth. Much is at stake right NOW and my prayer is that we may be faithful in our part.

The goal of a thousand dollars has been set for this Literature Fund. We need to make this an urgent matter of prayer. Some have already sent in gifts. There is a great demand for the literature, and I know of no better investment. Remember China's youth will not always stand at the crossroads. Opportunities do not wait, they pass and we must grasp them as they pass.

Many of you will be interested in knowing the whereabouts of other members of the Bartel family in China. Agnes, John and little Richard were still at their station the last we heard. Loyal ('25), Susan and family, and Jonothan (Paul's younger brother) have had a trying time and the latest word from them has caused us no little concern. The Japanese forced them

to leave their station August 18. We hear through the Chinese that they were taken to Nanking where they were to wait and see what the Puppet government would decide in their case. Their letters written before leaving the station were full of triumph. They said that it had been a rough time for them, but they believed that the Lord would bring blessing out of it. The east suburb of the large city where they had lived and worked for years is almost entirely Mohammedan. The leaders of these people said that there was not a home in that whole suburb where food was not left uneaten the day they watched Loyal's little family march through the street under heavy police and military guard.

These are days when many clouds pass over our horizons, and it is comforting to know that our God is He "Who maketh the clouds His chariots." Many have been faithfully praying for us and we thank you. God will reward you.

Ina Birkey Bartel ('23).

FRENCH WEST AFRICA

An old mission boy who worked for Dad many years ago and who is a baptized believer and seems earnest and sincere was here some time ago. I hoped he would try to be a native worker. He went to a government center, however, and took a job for good pay, but the other day he returned here saying that we must pray about him being a native preacher as he wants to be one. In a short time I want to have classes with him and some other believers. Pray with us to this end.—**Kenneth P. Rupp.**

WUCHOW, SO. CHINA

We are glad to report that in spite of the war with all its troubles, we have had the largest ingathering of souls for almost twenty years. The work continues. Tung tribesmen are turning to the Lord, and among the Chwang tribesmen almost 200 new converts were won to the Lord last year.—**W. H. Oldfield.**

BIBLE INSTITUTE NEWS

HOLIDAYS:

One of the early holiday events was the Christmas Fireside in Bethany Hall. Esther King, the chairman, announced carol singing by the group. Miss Butz led in prayer. Then Miss King read Luke 2:1-14. A trio consisting of Misses Virginia and Phyllis Meier and Miss Joyce DeWitt sang "O Little Town of Bethlehem." Miss King read Luke 2:15ff, and the group sang "While Shepherds Watched Their Flocks by Night." Miss Jean Schleicher, Miss Sadie Habegger, and Miss Doris Goehring comprised a trio singing "Jesus, Wonderful Lord." The concluding Scripture reading was Matt. 2:1-12, after which Mrs. S. A. Witmer sang a stanza of "O Come, All Ye Faithful." Then gifts were received, revealing the identity of the Silent Sisters. The true spirit of Christmas prevailed, and the atmosphere of the American Christmas was made vivid by big red bows, Christmas candles, and a tree.

The Lord spoke to hearts through another Christmas event also just before the vacation. The combined choruses in their Christmas cantata assured us that "Of His Kingdom There Shall Be No End" and that victory is ours forevermore in the Victor.

Returning home on New Year's Eve, one ran right into a beautiful supper in the dining room, at which was served not only delectable food for physical nourishment but also a verse from the Word of the Lord for each guest to give promise and assurance for the New Year.

SPEAKERS:

In time of national emergency when gas is rationed and travelling curtailed, God has favored us at the Bible Institute by making a way when it would seem that there is no way for His servants to reach us with heavenly manna for our souls' enrichment. From the Simpson Bible Institute in

the far Northwest came Reverend and Mrs. J. D. Williams, assuring us that if we are on fire for God He will do marvelous things for the Kingdom. Reverend G. W. Weston, while holding services at the First Missionary Church, served also the Bible Institute in Chapel and Mission Band. His son, "Bill," with song and testimony, was also a channel of blessing. Reverend T. A. Bach of the Scandinavian Alliance Mission, coming under the added pressure of a physical trial, was strengthened by the Lord to give a very helpful Mission Band message. He reminded us that there are various brotherhoods in life: the brotherhood of race; the brotherhood of nationality; the brotherhood of a group (as political parties); the brotherhood of class (as doctors, teachers, mechanics, etc.); the brotherhood of the family; and then best of all, the brotherhood of "whosoever will." Then he analyzed the life of one of the Bible whosoever, Saint Paul, and pointed out a parallelism between his needs and those of all the whosoever: his coat, or needs of the body; his books, or needs of the mind to be informed, entertained, and inspired; his parchment, or the Bible, fulfilling the needs of the spirit; fellowship; and a forgiving spirit. Reverend O. P. Eastman of the Mennonite Brethren in Christ Church in Detroit, Michigan, exhorted us to accept and climb the mountains which are God's gift in our lives, and even to be eager for them for our strengthening and accomplishment. The Mission Band was also favored by a description of the Japanese invasion of August, 1941, and of Missionary work in French Indo-China, given by Mrs. Gordon Smith. Miss Lulu Erwin brought prayer requests for individual patients of the American Mission for Lepers: Chicago Jim (from China) who was saved at the Lepersarium, Chaplain Rash and his wife, Pedro, Uncle (Smiling) Jim, his daughter Ruth, Miracle,

Bertha Washington, Julia Spenser, Jose, and Stanley Stein. Another speaker was Reverend G. H. Loveless of Alaska, who showed pictures and told about work among the Indians, Esquimaux, and whites. At the opening of the new semester, the Lord sent His honored, aged servant, one of the founders of the Bible Institute, Reverend William Egle. His own matured, sweet-spirited, Christ-dominated personality was the greatest blessing of his visit. Then it was a challenge to hear his own testimony and his narrative of the sacrifices that built the Bible Institute. His emphasis was upon that truth after which the children of God hunger and thirst: not primarily the doctrine, not even primarily the experience (although the necessity of that is obvious), but more especially the life of holiness.

MISSION BAND:

The Mission Band budget of \$800 was exceeded last semester by \$37.33. Some of this money supports Reverend Clayton Steiner in Peru, South America. Prayer is solicited for the guidance of the Holy Spirit concerning what missionary project shall claim the rest. We praise the Lord for the faithfulness of the retiring officers, not only in raising this budget but more especially in directing the services so that hearts were touched to serve and made to know that the Lord is causing all things to work together for good in the interests of His Kingdom throughout the world. Then we welcome the new officers, whose names follow, and pledge to them our prayers: President, William Whiteman; Vice President, Floyd Klotzbach; Secretary, Viola Krockenberger; Treasurer, Frank Sweeten; Chorister, Edgar Neuen-schwander; Pianist, Stella Augsburg. When asked what news should go into the Bible Vision, the President, Mr. Whiteman, replied, "Urge everyone to come on time every Friday night and bring good offerings." He expects that early this semester the following fields will be represented in the Mis-

sion Band services: China, Bolivia, and the work of Chaplains in the armed forces.

MEN IN THE FORCES:

The most recent inductions from the Bible Institute were those of Mr. Curtis Bedsworth and Mr. Richard Gerig. Two of the men leaving school after the first semester because expecting early induction were Mr. Ernest Imbach and Mr. Earl Reeser. Surely these will find their way often into our prayers, along with those who have been longer in service.

The following is an excerpt from a letter written from Boca Raton, Florida, by Mr. Raymond Weaver to Mr. Eicher:

"I hear wonderful reports of the present school year. I am happy, and back you all in spirit and prayer. God bless you all richly.

"The weather here is wonderful (January 8). None of the soldiers have colds. The sun shines every and every day. Evenings are cool—but not cool enough for a coat.

"Since coming in the army, I have spent most of my time in schools. After graduating in Madison, Wisconsin, I was shipped here for advanced training. Am getting on swell. Know lots of soldiers. They are all 'my' friends for the duration. There isn't a thing I wouldn't do for them all. God bless them everyone.

"The camp here is scattered and very camouflaged. They run busses and trucks for our convenience all around the camp and into Boca Raton, near by. We can leave the camp every night and over the week end, staying out all night as we wish.

"I keep on the jump—arising at 4:30! The other night a lieutenant friend came over to look me up. I was told later that about seventeen men tried to find me—but gave up in despair. 'Where all do you go, anyway?' they asked.

"Well, here's hearty wishes for the school and everyone."

A Safe Investment

"The Lord is my Shepherd, I shall not want."

WANT WHAT?

1. I shall not want rest, for
"He maketh me to lie down in green pastures."
2. I shall not want drink, for
"He leadeth me beside the still waters."
3. I shall not want forgiveness, for
"He restoreth my soul."
4. I shall not want a guide, for
"He leadeth me in the paths of righteousness for His name's sake."
5. I shall not want companionship, for
"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."
6. I shall not want comfort, for
"Thy rod and Thy staff they comfort me."
7. I shall not want food, for
"Thou preparest a table before me in the presence of my enemies."
8. I shall not want joy, for
"Thou anointest my head with oil."
9. I shall not want anything, for
"My cup runneth over."
10. I shall not want anything in this life, for
"Surely goodness and mercy will follow me all the days of my life."
11. I shall not want anything in the life to come, for
"I will dwell in the house of the Lord forever."

(From booklet on 23rd Psalm by Dr. E. J. Bulgin. Copies may be secured by addressing Dr. Bulgin, 147 Santa Ana Avenue., Long Beach, California. 25c each.)

B. I. Alumni Give Generously To Founders' Memorial

Bible Institute alumni are having a very vital part in liquidating the debt on Founders' Memorial, completed last year at a cost of \$110,000. Cash gifts and payments on pledges are coming in regularly to the Treasurer of the Fellowship Circle from many present and former students. Cash receipts from this group alone totaled approximately \$400.00 in January.

On November 1st an appeal was made to the friends of the Fort Wayne Bible Institute to give toward the liquidation of the debt, which at that time stood at approximately \$40,000. \$15,000 of this amount was covered by pledges, leaving a sum of \$25,000 to be raised.

The Liquidation Committee is very grateful to God for His blessing on the campaign. Through generous gifts, including one of \$10,000, the debt has been substantially reduced. Approximately \$10,000 still needs to be raised to cover the debt, besides the payment of \$13,000 in unpaid pledges.

A challenging slogan has been submitted by a student of the school: "Debt free in forty-three!" This is certainly within the realm of possibilities with God who has providentially brought Founders' Memorial into being in such difficult times. Let us continue to pray, give, and trust.

Fellowship Circle gifts may be sent to Miss Jane Bedsworth, Treasurer of the Fellowship Circle, Bible Institute, Fort Wayne, Indiana.